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EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. By H. P. LIDDON, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's, Ireland Professor of Exegesis in the University of Oxford, 1870-82. London and New York: Longmans, Green & Co., 1897. Pp. viii + 93. Cloth, 7s. 6d.

THIS explanatory analysis of First Timothy was drawn up for the use of Dr. Liddon's pupils when he was lecturing on this epistle as Ireland professor of exegesis. It was privately printed in 1877, and the present edition is, with the exception of a few verbal alterations, in the same form as he left it. Its form as an analysis excludes all discussion of such questions as usually are found in introductions, but here and there, incidentally, introductory matters of interest and importance are touched upon. Accepting the Pauline authorship and a release from the first imprisonment, the author would apparently (p. 89) date the letter about 67 A. D., though the data given on p. 45 would place it at least two years earlier. As against the contentions of Baur (see pp. 38, 40, 43, 75, 93), the heresy combated throughout the epistle is, according to Dr. Liddon, an early gnosticism (not without traces of docetism and ascetic tendencies), on the way to becoming the fullblown dualistic gnosticism of the next age.

Considerably less than half the book is occupied with the analysis proper, which in its form and method furnishes at every step evidence, not only of a scholarly and most minute study of the text, but also of a rare ability for intelligible and concise presentation of the apostle's thought. That the analysis is both minute and exhaustive will appear from the treatment of the *salutation* (1 : 1, 2), where every word has its exact significance and bearing unfolded in the outline which fills two-thirds of a page. It is an obvious criticism that it is too minute; but a more serious fault it is that a pastoral epistle which, from the nature of the case, cannot present that same formal structure and logical development which a theological epistle, such as that to the Romans, possesses, is nevertheless subjected to a like severe analytical treatment, which discovers sequences of thought and orderly and logical progression where it is altogether doubtful that they exist. (*Cf.* the relation of *Reason*, III, p. 6, with the preceding.)

The larger part of the book is taken up with notes and longer or shorter discussions upon points suggested by the analysis, or upon questions of living interest or enduring controversy. Textual criticism is not overlooked, but the plan of the work forbade the intrusion

of a thorough discussion of such a controverted point as emerges at 3:16. A few examples of some of the conclusions arrived at, apart from any discussion of their correctness, will illustrate the position of the author upon a variety of important questions.

In 2:15 the "*διὰ τῆς τεκνογονίας*," through the which women will be saved, refers to the child-bearing of Mary, since this satisfies *διὰ*, gives *σωθήσεται* its full force, and recognizes the significance of *τῆς* before *τεκνογονίας*. From a discussion of the word *ἐπίσκοπος* (3:1-15) it appears that the word is "not so restricted as to describe only the modern bishop;" that "both *ἐπίσκοπος* and *πρεσβύτερος* were used of the same church officer, the first to suggest his *work*, the second his *dignity*." "The *order*," however, "of men whom we call *bishops* certainly existed in apostolic times. They were at first legates of the apostles; then they had a fixed jurisdiction" (pp. 21-3).

From the fact that at the consecration of Timothy as bishop of Ephesus (2 Tim. 1:6; *cf.* 1 Tim. 4:14) an inward grace was bestowed upon him through (*διὰ*) the laying on of the apostle's hands, while the similar action of the presbytery in this instance is described by the phrase "*μετὰ ἐπιθέσεως* of the hands of the presbytery," it is inferred that "no presbyter could convey the necessary *χάρισμα* to Timothy; but the entire college of presbyters in Ephesus (simply) signified its concurrence in the action of the apostle" (*cf.* Winer's (Th.) Grammar, p. 374). Thus "the things proper to bishops which might not be common to presbyters were singularity of succeeding and superiority in ordaining."

Again, the phrase *μίας γυναῖκος ἄνδρα* (3:2) means that the bishop may be married, if at all, only once, thus prohibiting *successive* polygamy. The *γυναῖκες* of vs. 11 are probably wives of deacons and not deaconesses (*cf.* chap. 5). The widows referred to (5:3-16) are of two classes, of which the second (vss. 9-16) forms an ecclesiastical order in which all women consecrated to God in a single life and for doing works of mercy were enrolled (*χήρα καταλεγέσθω*, 5:9 — p. 55.) "Thus the widows at Ephesus were *πρεσβύτιδες* rather than *διακόνισσαι*." Other points of interest and importance might be noticed, but this must suffice.

These notes leave no important word or any phrase presenting exegetical difficulties unnoticed. They are rich in discriminating classic and patristic references, admirably clear and concise. Though not revised for twenty years, they form even now a valuable commentary on the text, and illustrate and, for the most part, justify the articulation and

structure of the analysis. What is said in Dr. Sanday's commentary upon Romans of Dr. Liddon's analysis of the same epistle may be repeated with more truth of this analysis of First Timothy: "It is true, perhaps, that the analysis is somewhat excessively divided and subdivided . . . but it shows everywhere the hand of a most lucid writer and an accomplished theologian."

HENRY TODD DEWOLFE.

FOXBORO, MASS.

JULIAN VON ECLANUM; SEIN LEBEN UND SEINE LEHRE. Ein Beitrag zur Geschichte des Pelagianismus. Von Lic. ALBERT BRUCKNER, Pfarrer in Klein-Hüningen bei Basel. Pp. iii + 180.

ÜBER DEN DRITTEN JOHANNESBRIEF. Von ADOLF HARNACK. Leipzig: J. C. Hinrichs'sche Verlagsbuchhandlung, 1897. Pp. viii + 27. M. 7.

THE two treatises bound together in this volume are related to each other only by the fact that both belong to the series of "Texts and Researches pertaining to Early Christian Literature," edited by v. Gebhardt and Harnack.<sup>1</sup>

The Pelagian controversy was one of peculiar danger to Christianity, because it was urged on by three men of remarkable but diverse abilities, who together gave it an almost perfect leadership. Pelagius was the general and diplomatist, Cœlestius the orator, and Julian the writer of the movement. It is to the third member of the group that Bruckner introduces us. In the first part of his work he considers the scanty sources from which our knowledge of the life of Julian is derived, and the few facts which may be gleaned from them. In the second part he considers the theological system and the literary methods of Julian, and gives us a careful analysis of perhaps the most brilliant controversial writings which have ever been produced. We know but little of Pelagius and Cœlestius, for they wrote but little; but Julian still lives, because he was a great writer. This review of his career as a bishop and an author is thorough, well-balanced, and judicious, and leaves nothing for the reader to desire.

The commentary of Harnack on the third epistle of John, though brief, will excite wide interest. Lightfoot traced a sort of episcopacy to a period within fifteen or twenty years of the lifetime of the apos-

<sup>1</sup>*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, hrsg. von O. v. GEBHARDT u. ADOLF HARNACK. Vol. XV, No. 3.